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**3-6-YEARS-OLD FORMING OF THE MORALS UPBRINGING
OF THE CHILDREN USE FROM EXAMPLES OF TURKEY AND
AZERBAIJAN FOLKLORE**

Abstract

The article analyzes the category "education" based on ideas of Azerbaijani and Turkish scientists. Goes on to say about the relationship of education with primitive society, that the main criterion for education spiritual qualities associated with the behavior that from an early age need to vaccinate their children.

The author also reveals the individual components of moral education. As an example, results in the components of moral education industry, which is reflected in all the samples as ethno pedagogical Azerbaijani and Turkic folklore, which are of great importance in the development of moral education of children.

Covered in the article also highlights the qualities of moral education of children as righteousness, friendship and comradeship, patriotism, prostate, modesty and others. Criticized as well as negative qualities (lovely, selfishness, smugness, brutality, and others).

It concludes with recommendations and tips outstanding Nasireddin Tusi and children need sex education

Keywords: Turkic folklore, Azerbaijan folklore, children's folklore moral education, the possibility of Azerbaijan and Turkic folklore in the development of moral education of children

**TÜRKİYE VE AZERBAYCAN FOLKLOR ÖRNEKLERİNİ
KULLANANARAK 3 – 6 YAŞ ÇOCUKLARINA DOĞRU AHLAK EĞİTİMİ
VERİLMESİ**

Özet

Makale Azerbaycan ve Türk bilim adamlarının fikirlerine dayalı "eğitim" kategorisini analiz ediyor. Burada eğitimin ana kriter davranışı ile ilişkili ruhsal

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nitelikleri içeren ilkel toplum ile ilişkisi hakkında ve erken yaştan itibaren çocukların aşılınması gerektiğinden söz ediliyor.

Yazar ayrıca olarak ahlaki eğitimin farklı farklı kombinelerini de ortaya koymaktadır. Bir örnek olarak bütün örneklerde, etno pedagojik Azerbaycan ve Türk folkloru olarak yansıtılan ahlaki eğitim sektörünün bileşenlerin sonuçları çocukların ahlaki eğitiminin geliştirilmesinde büyük bir öneme sahip.

Ayrıca doğruluk, dostluk ve dayanışma, vatanseverlik, tevazu ve diğerleri. çocukların ahlaki eğitiminin nitelikleri gibi makalede özellikle vurgulanmaktadır. Onlarla yanı sıra olumsuz özellikler de, örneğin bencillik, kendini beğenmişlik, vahşet, ve diğerleri eleştirilmektedir.

Makale Nasireddin Tusi'nin olağanüstü ipuçları ve çocukların ihtiyacı olduğu cinsel eğitim önerileri ile sona eriyor.

Anahtar Kelimeler: Türk folkloru, Azerbaycan folkloru, çocuk folklor, ahlak eğitimi, çocukların ahlaki eğitiminin gelişmesinde Azerbaycan ve Türk folklor olasılığı.

Activities carried out for moral purification of children under school age have two main directions. First of all, the need to bring up a child appears when he/she learns to speak and such an activity should be carried out in an expedient, systematical and organized way. However, experience and observations show that in most of families it is either not carried out at all, or is carried out poorly and is mostly realized without basing on pedagogical requirements and principles and methods of bringing up. Taking into consideration all these, we consider important and advisable to present some advice and provisions in regard to scientific ideas for development and formation of scientific-pedagogical bases for moral education of children.

In general, bringing up children means is understood as care of parents to look after children and to educate them and to bring them up.

Bringing up has been executed as the formation process of persons since the very first times of human society, which can be traced in the lexical content of this notion: “воспитание” (вос-питание) in Russian, “tarbiyat” in Arabic, “tarbiya” in Uzbek, Kirgiz and Karakalpak, “tırpey” or “tıpter” in Chuvash and “terbiye” in Azerbaijani and Uyghur mean bringing up, nourishing and raising, growing, feeding, training and teaching habits and skills. All these reflect the essence of the process of bringing up primitively, but correctly, because each of them requires an activity by two persons: someone nourishes and raises, feeds and brings up another one, someone trains another one and someone teaches another one definite work, activity, quality and skill. (2, page 4). As seen from the quotation, bringing up is not understood just as the whole of suggestions, advice and influence made on children in the form of reprimand and lecture. It also means bringing up children through proper nourishment, training a new routine, adjustment of sleeping time in accordance with time schedule, tidy clothing and normal regulation of cultural rest, training, behavior and activities. Both in the Turkish and Azerbaijani folk-lore, organization of bringing up is understood as definition of fate, happiness, health and etc. of children. Both in Azerbaijan and Turkey and the whole world it involves qualities closely connected with human behavior. In his work “Akhlaq-i Nasiri”, written until the notion of “moral bringing up” appeared, Nasir-al-Din Tusi speaks about moral purification. In fact, all

Turkic peoples use the word “moral purification” instead of “moral bringing up”. In the materials of public pedagogy, moral is explained as adjustment of spiritual qualities of human being, which are connected with behavior and activities, while ethno-pedagogy elucidates moral as the whole of the same behaviors and activities, requirements and principles and methods.

Among people, the word moral is mostly used as a synonym for honor, chastity, decency and courtesy.

A person with fine moral is described like “a noble man”, “a true human with good nature and feature”, “a person with true courtesy”, “a man of good manners”, “a true trophy” and etc. All these expressions do not have the same meaning, but all of them bear similar meanings, as in fact, all of them include features belonging to human morality and inner world, which have formed and evolved throughout human history and regulates attitude of every human being to his/her family, himself/herself and others, labor, society and etc. As known, ethics also defines the essence of moral approximately in the same way and considers it as the whole of principles and norms of human behavior” (1, page 160-161).

Both in Turkey (Alhan Altan Arasli, Erman Erten, Ahmet Edip Vusal and etc.) and in Azerbaijan (Aliheydar Hashimov, Farahim Sadigov) scholars associate the history of bringing up and moral with the period of primitive community structure.

In fact, the very first attitude to human morality belongs to primitive men, because namely they created family relationships and formed the norms of bringing up on the basis of behavior rules. Just like the other content of bringing up, moral education also consists of a bilateral process. In this process, from one hand, teacher or trainer influences children either directly or indirectly. From the other hand, as a result, children show activeness for improvement of their morality. They work on themselves, learn how to behave, which ideas to live for, which norms and principles to follow in the society. They prevent indecency or injustice in their behavior, pay attention to good deeds. In moral bringing up, these two aspects are like two faces of the same coin (2, page 103).

First elements of moral education should be taught to children under school age in such a way that they do not become a heavy load or an unusual task for children. For this purpose, first of all, the teacher himself/herself should study and learn all about history, essence and content of moral education and should master the ways of its realization. In fact, it is absolutely useless to begin moral education without knowing its content. So, what does the content of moral education refer to?

“The content of moral education is closely connected with its essence. For example, features as egoism, politeness, modesty, simplicity, courtesy and civility are qualities that first of all, have connection with human being himself/herself, while features as laziness, business and diligence define the attitude of a definite person to work. In addition, features as patriotism and irreconcilability against traitors and enemies define the attitude of a definite person to his motherland, while qualities as friendship, benevolence, humanism and etc. influence relations of a person with others”. In the same manner, truthfulness, uprightness, collectivity, internationalism and preference of public interests are moral qualities that define the attitude of a definite person to his environment and surroundings, Formation of all abovementioned features is included in the content of moral education” (2, page 103-104).

As seen from the quotation, content of moral qualities strongly depend on factors forming it. If these factors embody positive features, they create virtues. Otherwise, these factors pave the way for disgrace and lowdown action. Virtuous people are appreciated as men of morality, too. Sometimes, such features of well-behaved people are equated with chastity and honesty. However, it should be mentioned that being one of the highest forms of social consciousness, moral education is the whole of highest features connected to behavior. Therefore, the main criterion included in the content of moral education defines exemplary principles that regulate the best attitude towards people and society and virtues based on the mentioned exemplary principles enables people to earn respect and esteem in the society. Such achievements require the use of pedagogic influence, which is very effective on children under school age through folk-lore materials, specially. Because, folk-lore means provide strong and long-lived influence. So, the use of the Azerbaijani and Turkish folk-lore materials can significantly benefit to development of moral education of children under school age.

There are several components in the content of moral education of children under school age, which are presented as moral features in some relevant books. In fact, moral features are considered components of moral education and one of them is diligence, which is reflected in all ethno-pedagogical examples both in the Azerbaijani and Turkish folk-lore. Elegies, lullabies, bayaties, sayings, riddles, bayati-riddles, funny stories, legends, sagas, fairy tales and myths in the Azerbaijani folk-lore, as well as those in the Turkish folk-lore are full of examples of diligence, conscientious attitude to labor, love to honest labor and the mentioned features are the leading idea of the folk-lore of both Azerbaijan and Turkey. So, moral features in the folklore of Azerbaijan and Turkey are very important for development of moral education of children under school age. Lullabies, proverbs and other types of folk-lore examples very often include moral features as promotion for honest labor, work for honest wage, mastering a good handicraft, becoming an original craftsman and creating miracles of handicraft. In such examples, educators always teach children to avoid bad habits and deeds. Selection of desirable elements from folk-lore materials for teaching children is very important for development of moral education of children under school age and directs children to activities matching their talents, which is very important issue that deserves attention. Why? First of all, such preference is highly appreciated from pedagogical viewpoint. Secondly, it stimulates children under school age to be busy with activities that match their talents and enables elders to carry out vocational guidance. Another important matter here is that parents, educators and methodologists have to pay special attention to this issue, because from the viewpoint of vocational guidance, giving the right direction to children under school age is very important.

Another moral feature important for children under school age is truthfulness. Folk-lore materials are rich of words as “a truthful person”, “a right deed”, “a true word”, “lie”, “mendacity”, “a wrong deed”, “a magnanimous person”, “a mean person”, “thief”, “honest labor” and etc. In folk-lore, people with positive features are called well-behaved ones, while those with negative features are called graceless. From this viewpoint, the Azerbaijani and Turkish folk-lore, reprimands, admonitions, wills, sagas, fairy tales, legends and proverbs are rich of notions as “tell the true”, “don’t lie”, “don’t tell lies”, “no dread for honest ones”, “true lives long”, “do not utter lie”, “true words can be painful”, “liars do not have memory”, “there are ten ways of success, all of them include truthfulness”, “liars are hypocrites”, “chose the right way and make success”. All these can pave the way for development of moral education of the younger generation. Children should be taught such moral qualities at an early age. One of such

features is honesty, which is closely related with truthfulness. The image of honest men in folk-lore usually opposes dishonest ones and with their virtues they always overcome dishonest ones, who are used to eat “bread earned dishonestly”. So, wise men always teach their children “to earn their bread” honestly. That is why, many ones appreciate honesty as dignity, justness, gratefulness and chastity and prefer to name their children Honor, Glory, Justice, Might, Grace, Gratefulness, Intellectual, Chastity and etc.

Positives heroes of folk-lore love all people, show kindness and defend honest labor. Such images are considered humanists. There are dozens of proverbs calling people to unity: “a backed dog overcomes wolves”, “birds fly using two wings”, “unity of people shakes mountains loose”, “unity is power” and etc. Some countries divide nations using the policy of “divide and rule”. So, every person has to be a humanist and has to call his people for unity. Here we can mention that the divided situation of Azerbaijan can also be assessed as lack of unity between people for many years.

Solidarity between people is considered the main indicator of unity. So, humanism and solidarity should be taught at an early age, because, people with these features unity easily. Just like some Turkic peoples, Azerbaijanis are also in need of unity. It is impossible to desire the unity of Azerbaijanis, when almost 40 million of Azerbaijanis live in South Azerbaijan and more than 10 million live foreign countries. In addition, the divided situation of the Turkic peoples also substantiates the demand to think about their union.

Friendship and companionship are other human features, which can be considered both necessary conditions and results of solidarity. In essence, these are features very close to each other. However, they also have some aspects different from each other. In old times, friendship was considered an exemplary feature that mainly appeared between men. In accordance with the Turkic ethno-genesis, male children under school age in Azerbaijan usually call each other “dost” (friend), while girls prefer the word “refiqe” (girl-friend). There are many proverbs describing the high value of friendship: “A sharing man should give to his friend more than to himself”, “Show me your friend, I’ll tell you who you are”, “A friend in need is a friend in deed”, “Your true friend thinks of your honor” and etc. If the word “friend” in these proverbs was replaced by the word “companion”, there would be only a formal change. But it is not possible in case of the proverb “Friends have two bodies and only one heart”. Or if to do the same in the sentence “Companions are playing football in the yard”, a change in the meaning appears immediately. Therefore, the expression “friendship and companionship”, which expresses a moral feature, at the same time, includes two phraseological units used side by side.

The pedagogical textbook by A.Hashimov and F.Sadigov (“Pedagogy”) indicates that “... companionship is mainly limited with relationship of a person with his surroundings (a travelling companion, a colleague, a schoolmate and etc.), while friendship includes the meaning of companionship, but also personal features of a man, his ideas and life...Companionship may lead to friendship, but not every companionship does so” (2, page 109-110). That is why we cannot consider the word spouse (in Azerbaijani: həyat yoldaşı – “companion of life”) has the same meaning, if to change it to “friend of life”. We consider that there are several conditions for transformation of companionship to friendship, which includes closeness of ideas and interests, struggle for the same purposes, mutual belief and etc. Children under school age have to be taught the moral features of high importance as companionship and friendship, too.

Patriotism is another important feature to be taught to children under school age. Patriotism, the strife for protection of motherland and dying for it is not a specific desire for only Turks of Azerbaijan, but also for all Turkic peoples. Here, patriotic traditions of the Anatolian Turks draw and deserve special attention, among which the notion of “sacrificial son” is very popular. Anatolian Turks call their sons at the age of military service “metmetjik”. Mother of a “mehmetjik” declares in a gathering of relatives that her son has reached the age of 18 and has become a potential sacrifice for motherland. So, she charges him with the duty of protection of motherland and dyes his hair with henna and says: “I declare you a sacrifice for motherland. It is your duty now to serve your land devotedly and to protect it more than yourself – to die for it, if necessary”.

All signs, features, senses and feelings connected with patriotism play a unique role in purification of human moral. So, it is highly important to pay attention to moral education of children under school age on the basis of patriotic motives. In addition, it is significant to choose such examples and methods for patriotic education that can become a genetic code of children. The notions of “Motherland” and “Homeland” bear such a character, while in Turkey the notions “My Mother’s Flag” and “Homeland country” has the same character. Everybody should strive for prevention of children from formal approach to these holy notions. It is the duty of parents and educators, specially. For this purpose, the words “mother”, “homeland”, “land” and “flag” should be explained to children in such a way that they consider these words holy. Children under school age should be explained that the first man of the country is its president, which falls on his/her knee in front of the “State Flag”, kisses it and swears. Children should know that land, flag, anthem and emblem of the state are as honorable as their mothers. For this purpose, state symbols can be produced in the shape of toys for children. Everything should be done for children love their homeland as much as they love their mothers. They should be explained that cultivation of the land is as important as its protection.

Modesty and simplicity are other positive features to be taught to children under school age. In fact, modesty opposes arrogance that is not acceptable from the Islamic viewpoint. Simplicity is a feature that can be attributed both to animate and inanimate beings, while the word modesty can be attributed only to human being.

Modest and simple people are known in the society as men of high moral and spiritual values. Our grandfathers and grandmothers said: “simplicity is the pride for you”, “modesty is your decoration”, “modesty is a crown for real human”, “the greatest beauty is modesty” and etc. From the other hand, they said: “Fruit yielding trees lower their heads down”, “behave tactfully”, “do not hold your head up as an empty spike”, “do not behave in arrogance as flesh eating dogs”, “boasting leads to disaster”, “boasting is a devil feature” and etc.

It should not be correct to understand such proverbs and sayings one-sidedly. Professors Aliheydar Hashimov and Farahim Sadigov wrote: “modesty doesn’t require denial of self-appreciation, on the contrary, it requires self-appreciation. Human beings cannot appreciate others without appreciating themselves. People shouldn’t permit others to humiliate them (2, page 113). This nuance makes us cautious in teaching children simplicity and modesty. So, using ethno-pedagogic examples or folk-lore materials for teaching modesty and simplicity, parents and educators should pay attention to this side of the issue.

Braveness, gallantry, courage, heroism, firmness, fearlessness, valor and bellicosity are other moral features to be taught to children. Such features prevent formation of bad habits and features in children and lay the foundation of exemplary moral features, which are very

important for future life of every child, as not all children has the same character and psychological features. In other words, every child under school age has signs of specific type in accordance with his/her temperament. Quick-tempered, mischievous and prankish ones sometimes tend to undesirable habits and try to influence on others.

Some parents buy expensive clothes, ear-rings and necklaces for their children of under school age. Such an attitude prevents children from facing reality, as brilliance of gold, silver and pearls dazzles their eyes. It causes them to master features as selfishness, boastfulness, pigheadedness, complacency, cruelty and ruthlessness. They become proud of their jewels and their parent's wealth, tease others and do not behave well.

Such negative cases, immoral behavior and deeds should be prevented by means of correct pedagogic, physiologic and psychological approached. First of all, general principles of regulation of behavior should be prepared for children. Further, is advisable to teach children self behavior rules and the rules of behavior with elders. Direction of children for neatness is considered as unity of pedagogic- psychological bases with physiologic ones. In this regard, advice and suggestions of Tusi seem to be more real.

Specific weight of folk-lore examples chosen for moral education of children should also be under control. Here, the expression "specific weight" means materials appropriate to age of children they are supposed to be taught to.

So, selection of folk-lore materials should match the criteria mentioned above. Children refuse to accept materials inappropriate for their age, understanding, personality and gender. Furthermore, forcible use of such materials is even more dangerous and can make them loose their desire to learn folk-lore. Folk-lore examples should be appropriate from the aspect of gender, too. By the way, since Azerbaijan gained independence, no one of researchers of this sphere has paid attention to gender of children. It is worthy of noting that a boy under school age shouldn't be told to behave as girls and on the contrary, girls of this age shouldn't be taught to behave as boys.

Sometimes, because of small number of boys, girls are charged with embodiment of images as "wolf" or "shepherd" in didactic games in kindergartens, which is not acceptable. As known, the Azerbaijani folk-lore is rich of customs, traditions and rules that present information on the attitude of the people to different sexes.

There are experienced educators and skilled music guides in kindergartens we observed in Azerbaijan and Turkey. However, we didn't observe any exemplary activities carried out for sexual education. In some advanced kindergartens of Baku and Sumgayit, as well as in Igdir, Adana, Istanbul, Izmir and Ankara cities of Turkey, no one of skilled and experienced educators have any section or notes dedicated to sexual education of children.

Taking into consideration all these, it is highly advisable to take several scientifically and pedagogically substantiated specific measures for development of moral education of children under school age. These measures include:

- Selection of existing Azerbaijani and Turkish folk-lore examples for children and their classification for usage for development of moral education of children;
- Selection of examples with embodiment of Turkism, which also include national color elements on the basis of comparison of Turkish and Azerbaijani folk-lore for the purpose of formation of necessary material for moral education of children under school age;
- To tan children of 3-6 years old fastness, courage, honest labor, braveness, tolerance and valor by means of teaching them how to use axes, hammers, saws, meters and etc.;
- To tan children valor, braveness, courage and belief for victory by mans of song

examples from heroic sagas;

- It is advisable to pay special attention to emphasizing high moral values as courage, love to motherland, patriotism, readiness for dying for motherland and loyalty to homeland, which can be carried out by means of teaching and singing old folk songs related to patriotism;

- It is possible to promote children for brotherhood, companionship, friendship, sincerity, loyalty, trustworthiness, tolerance and valor by means of embodiment of images as the Dwarf, the Ogre, horses, dogs, wolves or hunters;

- It is advisable to take into consideration sexual education of children in educational institutions for children under school age, which pave the way for correct determination of different moral features of boys and girls.

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